

149|2002-04-25 11:39:32|pinatubo.geo|Re: Borobudur and "Buduruvagala Buddha"|
The only historical notice (of which I'm aware) of a foreign built stupa in insular SE Asia comes from the story of Atisha's journey to Suvarnavipa.

Atisha visited six disciples of the Guru Dharmakirti (Suvarnavipi) at the "Golden Stupa of Sukhagati established by a Tibetan king."

Atisha's Journey to Suvarnavipa

http://www.lamayeshe.com/other_teachings/atisha_bio/journey.htm

Regards,

Paul Kekai Manansala

<http://home.attbi.com/~a.manansala/vedicindia.html>

--- In IndiaArchaeology@y..., "SD" wrote:

- > Did the Abhayagiri Mahayana monks help build the world
- > famous Borobudur stupa?
- >
- > It might be of some interest to the readers of the Sunday ISLAND newspaper
- > that some anthropologists and archaeologists in several different countries are
- > continuing their research on the ancient Hindu-Buddhist period in Central
- > Java, Indonesia, including the probable relations which existed during the 8th
- > to 10th centuries between the Old Mataram Kingdom in Central Java and Sri
- > Lanka. Focus is on the role which Mahayana Buddhist monks from the
- > ancient Abhayagiri Monastery near Anuradhapura may have played in the
- > design and construction of the world famous Borobudur stupa in Central Java,
- > which since several years is also included in the
- >
- > UNESCO World Heritage List.
- >
- > Hopefully, some of the readers of the Sunday ISLAND newspaper are in a
- > position to answer some of the questions posed or to provide other
- > information relevant in this particular context.
- >
- > My American friend and colleague Jeffrey Sundberg, now back in the USA
- > after a stay of several years in Central Java where he made intensive studies of
- > the ancient Hindu and Buddhist sanctuaries including efforts to

decipher and

- > translate ancient inscriptions in Sanskrit and other languages, called my

- > attention for an item mentioned in the Insight Guide's travel series edition on

- > Sri Lanka, 1983 edition, page 172-173. In a section entitled "The

- > Buduruvagala Buddha" it briefly discusses seven colossal Mahayana figures

- > sculpted into a rock face, which, according to the Guide, authorities date from

- > the 9th or 10th centuries. The largest sculpture is 15.5 meters tall (the largest

- > on the island), and is attended on either side by two bodhisattvas, each 12

- > meters tall. Iconographically, the flanking statues are Avalokiteshvara and

- > either Maitreya or, significantly, Vajrapani. Avalokiteshvara, in turn, is

- > attended by Tara and (probably) Sudhanakumara. On the side of

- > Maitreya/Vajrapani, one of his two attendants holds a vajra!

Buduruvagala is

- > in the highlands of Sri Lanka, about 14 miles south of Badulla and 3 miles

- > south of Wellawaya.

- >

- > The name Buduruvagala of course conjures up images of the famous stupa of

- > Barabudur (or Borobudur) in Java, the more so since we know from various

- > inscriptions found in Central Java that Mahayana Buddhist monks from South

- > India and/or Sri Lanka came on several occasions to Central Java and that

- > some of them apparently stayed there for extended periods at a local

- > monastery supposedly near the Borobudur, named after the Abhayagiri

- > Monastery. In addition we know from a statement by Professor Roland de

- > Silva, recently President of UNESCO's International Commission on

- > Monuments and Sites ICOMOS, published by the Japanese expert on

- > Buddhism and on cultural exchanges Prof. Eji Hattori, that in the ruins of the

- > Abhayagiri Monastery a drawing has been found depicting a lotus-shaped

- > stupa believed to represent a ground plan of the Borobudur. At the same

- > Abhayagiri location was also found a Buddha statue which greatly resembles

- > the very characteristic Buddha statues which exist in great numbers at the

- > Borobudur stupa.
- >
- > Various experts have published alternative derivations for the name
- > "Borobudur", none of which thus far appear to be entirely satisfactory. Some
- > of these derivations include references to the presence of Buddhist monks
- > from South India and/or Sri Lanka in Central Java. Therefore, Jeffrey
- > Sundberg poses the question whether an alternative explanation for the name
- > "Borobudur" could be a derivation from the name Buduruvagala, and that this
- > name was given to this stupa in Central Java by Buddhist monks from Sri
- > Lanka, just as they referred to the Abhayagiri monastery when indicating a
- > local monastery in Central Java. If this assumption is correct, this would
- > constitute another proof of the relations between Mahayana Buddhism in Sri
- > Lanka and in Central Java, in particular in its form of Yoga Tantric Mahayana
- > Buddhism which in the 9th century was practised locally both in Sri Lanka and
- > in Central Java.
- >
- > According to Jeffrey Sundberg the most interesting thing about the name
- > Buduruvagala would be to determine whether its name in Sinhalese is spelled
- > with a sub-dotted 'd' or not. The original Javanese spelling of Borobudur is
- > Barabudur: If this lead bears fruit, then of course the meaning of the word
- > 'Buduru' would be of demonstrable interest, especially as it seems connected
- > to Vajra-oriented Buddhism.
- >
- > In this connection it is interesting to note another fact. Local oral traditions in
- > the present-day Islamic Central Javanese villages situated around the
- > Borobudur stupa mention regularly that the Borobudur stupa was constructed
- > by Gunadharma, who found his last resting place on the crest of the Menoreh
- > Hills to the south of Borobudur, where his body and face are still outlined in
- > the sky-line. However, Gunadharma is not mentioned in a single

written text or

- > inscription, and nothing else is known about him than what is stated in the local
- > oral traditions, for which reasons anthropologists, archaeologists and art
- > historians most often refer to Gunadharma as a mythical personality, pointing
- > out at the same time that this name is not a Javanese name but a Sanskrit
- > name. One may therefore wonder how much truth there could be in such a
- > local oral tradition, especially when one considers the fact that we know from
- > many parts of the world that such oral traditions can be transmitted unaltered
- > from generation to generation during many centuries. I have myself for this
- > very reason put forward the theory that Gunadharma was indeed a historical
- > personality, that he was a monk of the Abhayagiri Monastery near
- > Anuradhapura, and that he played an important role in the design and
- > construction of the third building phase at Borobudur when the upper terraces
- > of the sanctuary were laid out as a Yoga tantric Vajradhatu-Mandala. It
- > would also explain his profound knowledge of Yoga tantric Mahayana
- > Buddhism, including various elements which would have reached the
- > Abhayagiri Monastery through far-reaching contacts with the Nalanda
- > monastery in North-east India, the Gandhara region in North-west India with
- > its Hellenistic influences, China, Japan and Central Asia, all connected by
- > monks and missionaries travelling along the Maritime Silk Road between
- > China, Japan and India and beyond and along the Overland Silk Road
- > between China via the Central Asian deserts and steppes with the Black Sea
- > and Caspian Sea areas and Byzantium. Monks and missionaries, who were
- > translating various Buddhist texts from one language into the other and who
- > were certainly also responsible for the exchange of cultural elements and for
- > the spreading of various forms of Buddhist teachings.
- >
- > Another very relevant question by Jeffrey Sundberg is whether the sculpture of
- > (probably) Sudhanakumara at Buduruvagala might possibly refer to the young
- > pilgrim Sudhana from South India, who travelled far and wide and who

- > consulted many holy men and gurus in the search for wisdom, as is depicted in
- > a long series of narrative reliefs based on the text of the Gandavyuha on the
- > upper part of the Borobudur. This would be another link between
- > Buduruvagala in Sri Lanka and Borobudur in Central Java.
- >
- > This entire subject is also for me personally of great interest, being a retired
- > professor in general and applied geology from the Netherlands, who has been
- > engaged several times by UNESCO as an expert/consultant for projects for
- > the restoration and conservation of ancient monuments. I am in particular
- > familiar with the Borobudur, which I visited many times with my parents during
- > my childhood in the Netherlands East Indies. Later between 1968 and 1975 I
- > was intensely involved in the UNESCO sponsored Borobudur restoration
- > project as an expert/consultant and during four years also as the general
- > UNESCO and UNDP project coordinator and adviser to the Indonesian
- > government for this particular restoration project. For a number of reasons I
- > live now in Bulgaria, where I am about to complete the manuscript of another
- > monograph on Borobudur, in this case intended in particular for the general
- > public and for the many interested thousands of tourists from all parts of the
- > world who visit each year Borobudur.
- >
- > Any relevant information which could be provided by you and/or by the
- > readers of the Sunday ISLAND newspaper on the questions and issues raised
- > in the above would be most welcome to me. And, of course, it will be a great
- > pleasure also to transmit such information to Jeffrey Sundberg in the USA and
- > to other interested colleagues in the Netherlands, India and Japan.
- >
- > Prof. (Em.) Dr. Caesar Voute
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| 150|2002-04-25 11:42:49|pinatubo.geo|Re: [Ind-Arch] The Cham "hindu" label is meaningless and misleading.
--- In IndiaArchaeology@y..., "ymalaiya" wrote:
>
> It is quite appropriate. The Hindu Chams ("Balamons") are certainly
> Hindu in the same sense the Balinese are. They worship Siva, Vishnu
> etc. They are distinct from buddhist Vietnamese.
>
> Their religion probably blends Hinduism and Buddhism, like Hinduism
> in Bali.
>

Indigenous animism is also an important, maybe even the most important, part of the blend in both Bali and among the Cham.

Regards,
Paul Kekai Manansala
<http://home.attbi.com/~a.manansala/vedicindia.html>
| 180|2002-05-30 10:53:40|pinatubo.geo|Austric Group|
Austric Group

A group focused on the Austric language family, consisting of Austro-Asiatic, Austronesian and possibly other languages, and the related cultures, prehistory, archaeology, etc.

<http://groups.yahoo.com/group/austric>

To join, go to this URL:

<http://groups.yahoo.com/group/austric/join>

Regards,
Paul Kekai Manansala
| 422|2003-01-20 15:09:26|Paul Kekai Manansala
Am. J. Hum. Genet., 72:000, 2003

The Genetic Heritage of the Earliest Settlers Persists Both in Indian Tribal and Caste Populations

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Cavalli-Sforza,⁷ P. A. Underhill,⁷ and R. Villems¹

Two tribal groups from southern India the Chenchus and Koyas were analyzed for variation in mitochondrial DNA (mtDNA), the Y chromosome, and one autosomal locus and were compared with six caste groups from different parts of India, as well as with western and central Asians. In mtDNA phylogenetic analyses, the Chenchus and Koyas coalesce at Indian-specific branches of haplogroups M and N that cover populations of different social rank from all over the subcontinent. Coalescence times suggest early late Pleistocene settlement of southern Asia and suggest that there has not been total replacement of these settlers by later migrations. H, L, and R2 are the major Indian Y-chromosomal haplogroups that occur both in castes and in tribal populations and are rarely found outside the subcontinent. Haplogroup R1a, previously associated with the putative Indo-Aryan invasion, was found at its highest frequency in Punjab but also at a relatively high frequency (26%) in the Chenchu tribe. This finding, together with the higher R1a-associated short tandem repeat diversity in India and Iran compared with Europe and central Asia, suggests that southern and western Asia might be the source of this haplogroup. Haplotype frequencies of the MX1 locus of chromosome 21 distinguish Koyas and Chenchus, along with Indian caste groups, from European and eastern Asian populations. Taken together, these results show that Indian tribal and caste populations derive largely from the same genetic heritage of Pleistocene southern and western Asians and have received limited gene flow from external regions since the Holocene. The phylogeography of the primal mtDNA and Y-chromosome founders suggests that these southern Asian Pleistocene coastal settlers from Africa would have provided the inocula for the subsequent differentiation of the distinctive eastern and western Eurasian gene pools.

| 436|2003-02-02 10:30:37|Paul Kekai Manansala
Sea shell shows link between ancient cultures

Story Filed: Saturday, February 01, 2003 1:22 AM EST

QINGHAI, Feb 1, 2003 (Xinhua via COMTEX) -- An ancient sea shell discovered in northwest China's inland Qinghai province has provided a valuable clue to the area's links with cultures of the Indian subcontinent 3,000 years ago.

Chinese and Japanese researchers have concluded that a whelk

unearthed in graves from the Neolithic Kayue Culture in Huangzhong County is a turbinella pyruin, which came from the Bay of Bengal.

Professor Li Fuxue, of the oceanology department of Xiamen University based in east China's Fujian Province, and Kuroauma Taiji, of the zoology department of the Natural History Museum and Institute, in Chiba, Japan, both concluded that the turbinella pyruin, which has a hole bored through the middle, was used as an ornament.

Wang Guodao, vice-president of the Archeology Research Institute of Qinghai, said the turbinella pyruin was commonly used as a musical instrument in Buddhist rituals in ancient India, but it was a rare find in China, especially in Qinghai, Wang said.

Archeologists are trying to ascertain the route by which the shell came to Qinghai.

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